Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

MR HARRIS'S SERMON.

The second volume of Beard's Family Sermons contains an eloquent discourse by Rev. Mr Harris of Glasgow, from the text, Judges iii. 20, "I have a message from God unto thee." Our readers will be pleased with the following paragraphs with which it closes.

Behold that man educated in a system of faith, which represents God without mercy, *and* man without hope: he has been taught to consider himself as utterly sinful, depraved, and worthless; incapable of conceiving a good thought, or of doing a good action. This beautiful world, which the Creator called good and blessed, he views as the habitation of vices and diseases, dire in their nature, and destructive in their effects; man, the creature of the same benevolent God, the offspring of one common father, he regards as a vessel of dishonor and of wrath; the great *majority* of his fellow-beings he believes *will be* plunged in eternal and unutterable wo, to shew forth the praise of the glorious justice of their Maker; and the infant, smiling in the lap of maternal tenderness, he turns from as an object, for one man's crime, doomed to all the miseries of this life, to death itself, and to the pains of hell forever. Is it any wonder, if his creed be depicted in his countenance, if the kindly charities of humanity be blighted in his bosom? Is it a matter of surprise, that instead of believing there are no riches above a sound body, and no joy superior to the joy of the heart, such an one should conceive religion to consist in austerity, and piety in the appearance of despair? Filled with the sincerest feelings of compassion for such an one, I would say, "I have a message from God unto thee. Is it such a religion that I have chosen, for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under his feet? Wilt thou call this acceptable unto the Lord? He that hath a merry heart hath a continual feast. Rejoice evermore: God is our Father; God is love."

Beside that individual, perhaps, is one, who, from the circumstances in which the good providence of his God has placed him, has had the happiness to receive the pure light of gospel truth into his mind, and sincerely believes that the principles which adorn his faith are more simple and pure, more moral and benevolent, more calculated to make the conduct holy and the heart happy, than those which are generally entertained. Yet, strange to say, from some motive opposed to kindly feeling and Christian benevolence,—for alien it assuredly is to Christian precept and the Christian spirit,—manifests no anxiety to uphold its belief or to diffuse its blessings. He can behold the poor unfortunate, writhing in agony under a system, which distorts the finest affections of our nature, and yet can coolly pass by on the other side. He can acknowledge that the tendency of the principles from whose contagion he has escaped, is pernicious and immoral, yet no feeling of gratitude to Heaven impels him to assist his afflicted brother. No! such conduct, though agreeable to the natural dictates of the human heart, and confirmed by the solemn and oft-repeated injunctions of Jesus of Nazareth, he neglects to practise, because perchance it will give him trouble, may entail on him reproach and obloquy, is unfashionable, and the world's dread laugh would follow; or, as there are many persons whose feelings gain a righteous victory over their creeds, therefore there are good men of all denominations; he would fain persuade himself that opinions, after all, are not of so much importance as some well-meaning, but over-zealous and over-benevolent people are apt to imagine. I deeply lament this spirit; I think it more inimical to the world's improvement, than the sternest and sturdiest bigotry. Happy indeed should I be, could I be instrumental in rousing my fellow-creatures to a conviction of its fallacy, its evil, its incompatibility with the progress of man, the honor of God. Had this spirit been always prevalent, we had now been devoted to the See of Rome, and groaning under the yoke of a spiritual despotism; nay, we had now been offering sacrifices to idols, instead of worshipping the all-gracious Father in spirit and in truth; the reformation from popery would never have been effected, the Saviour would have had no disciples, the thunders of Sinai would have passed unheeded. To those who, unhappily for themselves, and unhappily for all within the sphere of their influence, have imbibed this spirit, I would say, "I have a message from God unto you. I would you were either cold or hot. Be zealous, therefore, and repent. Though zeal without knowledge be not good, yet with knowledge it is good to be zealously affected alway in a good thing. Remember that while the husbandman slept, the enemy sowed tares."

But look at this individual. Brought up from his earliest infancy in the fear of the Lord, he continues steadfastly in the path of duty. Ever since his mind was capable of examining and enjoying the works and wonders of creation, he has been fully persuaded there is a God who ruleth in the earth. Understanding that his Maker had graciously superadded to the goodness which fills the universe with gladness, a direct revelation of himself to the creatures of his mercy, he carefully investigates its nature and its evidences. Convinced from that examination that such is indeed the fact, he is anxious that all his thoughts and actions should be guided and hallowed by the precepts of the gospel. He, therefore, sitteth not in the seat of the scorner, neither does he make a mock of religion. He ever pronounces with reverence the name of his Creator. He presumes not to erect himself into the judge of his fellow-beings, and call down the condemnation of heaven upon the erring. For serious things he dares not commit the impiety, and for trifles he abhors such language. He refrains his tongue from speaking guile; he is desirous never to be called a whisperer, for he knows that an evil condemnation awaits the double-tongued. He is faithful to his neighbor in his poverty, he rejoices with him in his prosperity, he abides steadfastly by him in the time of his trouble, he is never ashamed to vindicate his friend. He never blames before he has thoroughly examined the truth. He understands first, and then rebukes. Knowing that there is not a more wicked thing than a covetous man, for that such an one setteth his own soul to sale; he puts not his trust in uncertain riches, but if he be wealthy, he giveth alms accordingly; and if he have but little, as he has opportunity, he doeth good unto all men. He will not for any consideration, defraud the poor of his livelihood, or make the needy eyes wait long. Feeling that wisdom is glorious and never fadeth away, that she is easily seen of them that love her, and found of them that seek her, he searcheth the Scriptures diligently, daily, in order to ascertain for himself their genuine doctrines. Having found these, and longing to impart to others the happiness with which he is blessed, should he behold a brother man shackled in thought, and depressed in spirit, in consequence of the opinions which he entertains, he acts not towards him the part of the Levite, or the Priest. With affectionate zeal, he will endeavor to dispel the clouds which have gathered round the soul of the unfortunate; he will pour the balm of heavenly light and heavenly consolation into the wounds, with which false views of man and of God have lacerated his spirit; he will send him on his way rejoicing in God's goodness and man's salvation. He also will be ever ready to bow down his ear to the poor, and to give him a friendly answer with meekness. He will exert his every power to deliver him that suffereth wrong from the hand of the oppressor. Steadily keeps he the onward path of duty. He will not be stayed from the work of benevolence by the marking frown of the tyrant, or the changeableness of the impetuous crowd. In every labor of love, in every measure which has the slightest tendency to remove the enormous mass of human misery, or to increase the sum of human happiness, he will give his helping hand, he will contribute according to the portion with which God has blessed him. Who can adequately depict the joys which fill the bosom of such a righteous steward of the manifold bounties of the Almighty Parent; who is equal to the task? They may be felt: may it be your's to experience their blessedness; they cannot be expressed. To him who thus nobly reflects the image of God, I would say, "I have a message from God unto thee. He that walketh uprightly, walketh surely. Be steadfast, immoveable, always abounding in the work of the Lord, and your labor will not be vain. Be faithful even unto death, and I will give thee the crown of life."

May we all hear, may we all obey these messages of mercy, which our Father addresses to his various children. They are of God, and for good to all. Thus passing this first stage of existence, on the morning of the resurrection, on that great and solemn day, when the secrets of all hearts shall be judged, and the actions of every human being receive their appropriate recompense, when he who is to judge the world in righteousness shall come in the glory of his Father, and shall say to each of us, "I have a message from God unto thee," Oh, may that message be thus expressed, "Well done, good and faithful servant; enter ye into the joy of your Lord." God in mercy grant the prayer.

BIBLICAL STUDIES.

In the October number of the North American Review we have an able notice of Noyes's Translation of the Psalms. Among the interesting and just remarks of the writer, we have the following.

PLAINNESS OF THE ORIGINAL SCRIPTURES.

There seems to us to be a little misunderstanding with respect to the plainness of the Scriptures. In all that relates to the doctrines and duties of our religion, particularly the latter, they are plain as the light of heaven can make them. Every one who sincerely desires to know the truth on these subjects, can easily find it; for, if he find difficulties at first, he moves in a path like that of the just, which shines brighter and brighter as he advances. Undoubtedly many subjects may be suggested, even by the simplest passages of Scripture, which are not easily understood. But if any are disappointed thus, they must be aware that there exists no necessity, on their part, either to agitate or understand them; for, so far as regards the formation of character, the knowledge of practical truth, the right restraint of the passions, and the proper use and cultivation of all the immortal powers, no one is left in doubt or darkness by the written word of God. Moreover, every year that passes over us is throwing light on parts that have been obscure, not only by direct theological investigation, but by the discoveries of science, the researches of travellers, the inquiries of historians,—and, in fact, by every intellectual department, in which the minds of men are vigorously exerted. And in the main purpose which the Scriptures were intended to answer,—that of preparing men for another state of existence, to which all, whether prepared or not, must go, it is the chief glory of their inspiration, as it is the beauty of the holiness they inspire, that the same truth, which makes the archangel wonder and adore, stoops, with divine simplicity, to the unenlightened and even the infant mind.

OBSCURITIES OCCASIONED BY THE TRANSLATION.

But il would not follow, that, because the Scriptures were plain as written, they should be plain as translated. Translation is always a difficult and delicate thing. The idiomatic expressions of one language cannot be translated into another, because, in many cases, when they would convey any meaning, so far from being the true one, it would be precisely the reverse of it. We see examples of this kind in the New Testament, where certain events fulfilled certain ancient predictions; and it is said that such things happened that the prophecy "might be fulfilled,"—as if they took place on purpose to fulfil the predictions; whereas the wonder was, that the order of events should, without any direct and intended agency, have so directly fulfilled the prediction. By a similar inversion, our Saviour is made to thank his Father "that thou hast hid these things from the wise" of ages past, when the subject of his gratitude is that, having hid these things from the wise of ancient times, it has pleased God to reveal them in the latter days. Besides expressions and phrases, there are words which cannot be translated for want of a corresponding English term. Thus the Greek verb "to have," in some cases signifies use as well as possession, and can only be rendered by our American word "improve," which, in this active capacity, "improving an estate," for example, has not the honor of being an English word. The common verb "to be," also signified often continued existence. Thus Peter said, "It is good for us to be here," meaning it is well for us to remain, or to live here. Some words have not merely changed, but absolutely reversed their meaning since the days of King James. This is true of such terms as *let*, signifying *to hinder*; and of the word *prevent*, as sometimes used in the Scriptures. It is true, that such things do not often occur where they would embarrass those who are searching for practical truth and duty, which are by far the most important purposes for which the Scriptures were given. Still it would be better that they should not exist; for unless men can understand the sacred writings, they will not read them; and difficulties of this kind might be serious obstacles to those not much in the habit of reading or thinking, where they would not even be perceived by the learned or the thoughtful.

CHRISTIAN CHARITY.

We extract the following passage from an eloquent discourse recently delivered by Rev. James W. Thompson, of Salem, before the Female Charitable Society, of that place.

There is nothing which so much distinguishes and elevates and recommends the Christian religion as that concern which it manifests, and that provision which it makes, for those weary and heavy laden with the cares, anxieties, sorrows and sins of the world. If there be one spirit with which it is instinct, thoroughly pervaded and animated; if there be one law stamped legibly and deeply on all its pages, declared and reiterated from first to last, in gospels and epistles, it is the spirit of mercy—the law of charity.

Read the story of the good Samaritan, and find out how deep it strikes, how high it points. Read it, and learn the vital, fundamental, and eternal principles of the christian dispensation. Read it with the slightest attention, and arise from the perusal, if you can, and not feel, in the swelling emotions of your soul, and in the peremptory decision of your conscienee, that charity is a christian duty of the highest consequence: a duty which may not be disregarded but at the risk of christian hope and happiness.

Go then, from place to place, where the Saviour went on the earth. Observe the diseased loosed from their pains; the hungry fed, the mourning comforted; the dead restored to life; sorrow always brightening into joy at his presence; and say, was not his a life of charity? Did he not leave behind him wherever he went, enduring monuments of his boundless love? Were not all his days filled up with the proofs of it? Did he not even breathe it in the last prayer of his last hour?

It is Christianity,—that truth of God; that light and glory of man; that message of pardon and of promise,—which has reared up over our land, and throughout Christendom, the numerous institutions of charity which meet the eye and gladden the heart of the philanthropist. Before Jesus came to seek and to save the troubled and the lost, no public halls of quietness and comfort received the poor and the friendless; no asylum welcomed to its clean and still retreat the time smitten and weather beaten sailor; no society of humane and generous females sought out the humble widow in her sackcloth and mourning, and the orphan child in its destitution of all earthly comforts, and, in the spirit of celestial love, made provision for their subsistence, and the cheerfulness of their condition.

However much we may admire and applaud the sentiment and practice of ancient nations regarding hospitality; and however justly we may commend many of their humane and philanthropic regulations; still, it is true, that institutions of public charity,—all which ever adorned and blessed the earth,—have been the offspring of Christianity; have sprung forth beautiful and glorious from that holy and benevolent spirit which fills and fires our divine religion. It was not until the faith of the gospel had well planted itself in the hearts of men, and had shed abroad its light and its warmth over their souls—it was not till then, that fatherless and widows could appeal to an association, like that by whose favor I am now speaking, for counsel, sympathy, and help. They were not known either in beautiful Greece, the home of the polite and learned, the brave and the free; or in holy Judea, the land of visions and prophecies, of miracles and revelations. Those associations and institutions which do so much to relieve the sufferings of mankind, to bind up the broken hearted, open the prison doors to them that are bound, give recovery of sight, as it were, to the blind, and feed and clothe the destitute, are all the visible effects of the general belief, and the certain evidence of the plain fact, that charity is a christian duty.

Brethren it has been in vain for us that we have made profession of faith in the Lord Jesus, and have joined ourselves to a body of devout and obedient believers; it has been in vain that we have been regular in our attendance upon the appointed offices and means of religious improvement; if we have not formed a disposition to do good as we have opportunity, in deeds of mercy and charity, the spirit of Christ hath not yet reached our souls. They have never yet bowed to that exceeding broad commandment, "Thou shalt love thy neighbor as thyself." Do we call ourselves Christians, true in faith, firm in hope? Then, let us fulfil the law and be perfect in charity.

You may possess shining talents and an illustrious fame; you may have cultivated and enriched your mind with a deep and various learning; you may have adorned your head with such chaplets as sages and philosophers have worn centuries of years before you;—but, if all this possession and attainment be not sanctified by a charitable temper, they are nothing.

You may join in the song and the dance, with no music so sweet and no step so light as yours; you may be smiled on and caressed by the great and the good; you may be the centre of attraction to the rich, the fashionable, and the accomplished; earth may pour copiously at your feet her golden treasures;—but if charity,—that principle of religion, that ray from the Divinity,—the generous purpose, the kind disposition, the benevolent affection,—be wanting, all else is vanity.

We may engage with glowing zeal in projects for the dissemination of religious views, to us, more noble, more pure, more salutary, more honorable to Christ and to God than those which we see prevailing; we may have a readiness to do what is demanded of us as public men for the public safety and defence; we may be eminent for skill and success in our worldly pursuits;—but if we are wanting in a willing mind and cheerful heart to visit with care and counsel, with oil and wine, the fatherless and the widow, let us feel certain, and be deeply rebuked by the fact, that we are wanting in one of the most lovely features and commanding attributes of true relgion.

[For the Christian Register.]

NEW HAVEN THEOLOGY, AND ULTRA ORTHODOXY.

Mr Editor,—Every one has heard something of the New Haven theology and of the controversy to which it has led between its abettors and the advocates of the old Calvinistic or rather Hopkinsian system. Your readers may be interested in the following extracts from the last number of the Christian Spectator, in which the writer reasons, and very conclusively too, one would think, against *Dr Tyler's theory respecting the divine permission of sin.* Dr Tyler, a champion of the old school of divinity, maintains that "sin is the necessary means of the greatest good;" and, accordingly, that "God, all things considered, prefers sin to holiness in every instance in which the former takes place."

On this the reviewer asks:—

What reason is there to believe, according to Dr Tyler, that God truly wills or prefers the perfect obedience of one human being, rather than his disobedience? The case is this. A father in one form expresses his will, that his children should in all instances be honest and speak the truth. At the same time, he also declares in terms equally explicit, that *on the whole* he prefers they should cheat and lie in every instance, rather than obey the precept; and that he *only* prefers perfect obedience *in itself considered*, to disobedience; which every one knows in such a case, is no preference at all.

And again,—

How can we *truly* repent of sin, when we know that we have in every act of sin, done the very thing, which is the necessary means of the greatest good—the very best thing we could do—and which on the whole is more acceptable to God, than doing the opposite? Our sorrow in such a case must be that of one who has done an act, which though undesirable *in itself*, was best adapted to some highly useful end;—a kind of sorrow, that would surely have no tendency to break the heart, or to secure reformation.—Again; How can we sincerely *pray*, 'lead us not into temptation,' or that we may not commit sin in our next and in each successive moral act, when, as we have seen, there is decisive evidence that to sin will be doing that which is the necessary means of the greatest good, and that which on the whole will be more pleasing to God than obedience to his law. Cheerful *submission* to the event of sin, it would seem, should at least attend all such supplication. On the other hand, should it not rather be our fervent prayer, that we and all other men may sin in a vast majority of instances, since the greatest good, as actual events and the word of God decisively show, so obviously demands it?—Again; All will agree that it is 'good for us to be afflicted,' and that we ought to 'rejoice in tribulation,' because though evil *in itself* it is the necessary means of the greatest good. Why, then, if *moral* evil, though evil in itself, is the necessary means of the greatest good, ought we not also to rejoice in this, and praise God for all the sin which we and others have ever committed?—Again; Why ought we not, to take pleasure in other men's sins; and do what we can, to forward the commission of them, and for the same reasons that God does; and thus contribute, as according to the highest probability we should, to the greatest good of the universe?

Again; How can we consistently with our duty, flee from the wrath to come and lay hold on eternal life, when according to the best evidence in the case, if we are yet in our sins, it is the will of God and for the greatest good, that we should continue in sin and lie down under his wrath? It is clear at least, that we ought, according to the theory of Dr Tyler, to be willing to be damned as the high Hopkinsians teach.—How is it that 'one sinner destroyeth much good,' when according to Dr Tyler, every sin is the necessary means of the greatest good?—How is it, that our Lord properly rebuked the servant, who buried his talent in the earth, when according to Dr Tyler, to bury it was *necessary* to secure on the whole a greater income, than to put it to the exchangers?—How is it, that those are reproved who shut up the kingdom of heaven, and neither entered themselves, nor suffered others to enter, when according to Dr Tyler, it would prove a calamity on the whole, had one more sinner reached heaven than has reached it.—How is it, that God says in Isaiah v. 4, that he has done all that can be done to bring sinners to repentance, when he could do more if he would, and would do more, did he not on the whole prefer their continued sin, to their repentance? "My child," says a father,—"never steal—never lie—I have no pleasure *at all* that you should, compared with being honest, and true. But then, my child," he proceeds, "I greatly prefer *on the whole*, that you should steal and lie at least in nine instances out of ten; for stealing and lying in these instances, will be the best things on the whole which you can do; and though I shall do every thing that *can* be done to secure your obedience to my law, yet I could do much *more* if I would; and I would do it, if I did not on the whole prefer your stealing and lying to honesty and truth. I have therefore determined to do that, and that only which will secure your almost incessant stealing and lying, because on the whole these are the best things you can do! Such is God, according to this theory.

What, on this scheme, becomes of the glory of God in redemption, as exhibited in the scriptures? According to the theory of Dr Tyler, God prefers sin to holiness and decrees its existence, that thereby he may show his *mercy*, in the salvation of a part only of the human race, and this, when he could have secured the perfect holiness and happiness of all, and of his entire moral universe, throughout eternity. The case is this. A father throws his own children, or permits them to fall, from a fearful precipice, when he not only could have prevented them, but *would*, had he not determined sorely to wound them all, and ultimately to destroy many of them, that he might show his *mercy*, in healing the broken bones of others, in restoring them to comfort and happiness, and in imparting to them the peculiar joys of so great a deliverance!—How is it, according to the

same theory, that God has not in the true and fearful import of the phrase, made a large part of mankind, 'on purpose to damn them?' Their sin and final misery are the necessary means of the greatest good. To secure this end by this *means*, God gave them existence, placed them in those circumstances in which they would sin and only sin, and perish forever. God has no real preference or purpose whatever, that they should take the opposite course rather than this. Such a preference in the case supposed is impossible, unless God can prefer the less to the greater. On the whole therefore, or all things considered, God formed this *sole* purpose respecting them, to give them existence that they might sin and die forever. Should any one of this class of human beings, obey the perfect will of God, God would be thwarted, and crossed in his only *purpose* respecting him; would be defeated, to his own dishonor and mortification, in respect to the very end and sole end for which he gave him existence. To sin and be damned to all eternity, is the result and the sole result in respect to the greater part of mankind, designed, preferred and purposed by their Maker. If this is not creating men on purpose to damn them, let any one tell us what would be.

This we must confess seems to us close and conclusive reasoning; and whatever we may think of the peculiar theory held by the writer, we must admit, that the views given in the extracts we have made from the review, are rational, scriptural and just.

[For the Christian Register.]

THIRD ARTICLE OF THE BILL OF RIGHTS.

NO. I.

MR EDITOR,—It is known to the people of this State, that at the last annual session of the Legislature a bill was passed in favor of altering that part of the Constitution, which enforces the support of religion by law. Should a second Legislature confirm this act, a question will be brought before the people of this Commonwealth of no ordinary importance. It is one, which involves the most sacred interests, both present and eternal, of the inhabitants of this community. It is one, we believe, whose bearings are not fully and generally understood. Every innovation is accompanied with danger. Change is by no means always improvement. Yet there is a restlessness under republican institutions, which not seldom prompts to alterations of law and government, from a mere desire of exercising power. Men say "we are free," and, in the exercise of this freedom, they are liable to go to excess.

"Religion," it is said, "is an affair between a man's conscience and his Maker." Government has *no right* to interfere with it. Church and State must be kept wholly separate. We demand unrestrained liberty to worship our Creator as we please." And you have a right to this liberty. But do you know wherein true religious liberty consists? You call yourself the citizen of a free country, and talk of your free institutions. This is precisely the kind of liberty you enjoy on *religious* subjects. If you are obliged to pay a tax for the support of some preacher, so are you obliged to pay a *town* and *State* tax. With all this boasted civil liberty, no man is exempted from contributing to the erecting public buildings, the making of roads, and the support of schools? And why? Because government is established for the welfare of its subjects; and roads, schools, &c., are regarded as conducing to this welfare.

Now is not the case of our religious institutions in this State perfectly on the the same footing? We all—at least a very large majority of our people, believe religion to be for the good of mankind. There are few among us, who would say that our roads, our schools, or even our government itself, are of more consequence to us than religion. Indeed, a main argument offered in favor of the proposed amendment, is that it will *promote* the cause of true Christianity. While we disbelieve this, we see not how that reasoning is answered which maintains that the Third Article in our Bill of Rights as it now stands, is friendly to religious liberty. Every man, it is true, is obliged to pay something for the support of religion. But he is not compelled to uphold any sect or doctrine which violates his conscience. He may pay his tax to whatsoever society he chooses, and if he dislikes the preaching, it goes to support, he may attend on any other he prefers or can hear. "But," we are told, "there may be no teacher of his own denomination in the town where he resides. And he must then contribute toward a doctrine he does not believe." We answer. The law allows him to pay out of his own town,—to go fifty miles, if he please, for this purpose. This it will be said, is inconvenient and burdensome. And how, we ask, is the change in the Constitution to relieve this man? It will bring him no nearer to what he esteems the hearing of the pure gospel. Does he intend, when an opportunity has come, to contribute *nothing* for the support of religion?

Many conceive that the existing requirement infringes on the *conscience* of the Deist, the Jew. and all who deny the Christian Religion, by compelling to aid in its defence. To this, there are two replies. One is, that no public institution in our land operates to the equal advantage and satisfaction of all the individuals it affects. Every man must help in the support of our free schools, Yet many disapprove of this kind of schools, and send their children when they are able, to private instructors. Others, and sometimes those who are taxed highest, have no children to send. Do these men murmur? If their education be for the good of society, so that every man is benefitted by it and is called upon justly to promote it, is not religion a benefit to all? And is the conscience of any man more infringed (in our State,) by the present statutes on religion, than by the law allowing prayers in public schools? or, especially, by the law that specifies the kind of *books* that parents must purchase for their children at school? If this matter is to be so closely sifted, must we not seal our school-teacher's lips on everything religious while with his scholar? Nay, Will not some men soon complain that their conscience is harmed by the system of *morals* taught in our schools?

We say, again, that the Deist, Jew, &c., receive at present, a full *equivalent*, for all they contribute to the maintenance of Christianity. Our Constitution demands of us a tax for religion, not to advance one doctrine nor another, nor yet to compel us to believe in religion of any kind. It is, as stated, because "the *happiness* of a people, and the *preservation of civil government*" essentially depend on piety, religion, and morality, that we are taxed as we are. And is not the Deist as much interested in the subject of "happiness and the preservation of our government" as the Christian? We beg men to look at this, and tell us, if for every purpose, which the framers of the Bill of Rights had in view in this Third Article, the *unbeliever* is not as much concerned as the believer? Conscience,—and let us not forget this,—has no share at all in this matter. The simple question is, are you a man who wishes to be "happy"? Are you for preserving our government? Then do you receive for every cent you pay towards Christian institutions, ALL which the Third Article, intended to insure you.

Is there, then, we are now ready to ask, an individual in this Commonwealth, who thinks the Christian religion *hostile* to happiness and good government? Nay, is there one who is prepared to deny that this religion is the very father and friend of order, civil and social good? Have not the nations who, in past ages, have embraced it, been distinguished for their wise and useful institutions? Has not freedom gone always in its train? These things, we believe, all who know the history of our race will allow. The question, cannot then be, whether it is desirable to have this religion supported at all. Those who seek the proposed amendment must argue that it will stand of itself—that it needs no legislation to prop it. But, we ask, does not the very fact that a State has publicly *removed* the obligation to support religion, do something to weaken men's motives in this duty? "The government," it will certainly be said, "do not think Christianity so very important. They have taken off all restraints on this subject; and why should not *we?*" Depend upon it, our religious institutions will lose their public, general respectability, the very day this change takes place. Men destitute of principle—men who love their money better than everything else, will make great account of it. And she, whose glory sping from her dauntless attachment to the faith of the gospel, shall thus be welcomed as an ally of the irreligious and unbelieving!

We deny, however, that religion will be as well supported after this amendment as it is now. We trust and believe indeed that the number of good men—men who are deeply inbued with religious principle, would be sufficient to sustain religious institutions among us. But in many country towns where the population is small, the change would be severely felt. Among the poor and those in middling circumstances, there will be many who will think they cannot afford to pay anything, for what to them may seem of doubtful value; and, among the rich also, are those who will excuse themselves on the plea of saving something for their children; forgetting the important influence of religious institutions in forming the youthful character, and nourishing the hope of heaven; or recklessly placing silver and gold above character and the peace of their own bosoms, in seeing their offspring virtuous and happy. And here we would call the minds of the people to one of the most disastrous effects of the proposed change. It will be likely to throw the burden of supporting public worship on those least able to bear it. The *rich*, who though comparatively few in number, pay a very large proportion of our clergymen's salaries, especially in country towns, will probably be among the first who will withdraw their names, under the new regulation. We have in mind instances where one individual pays an eighth, a sixth, and even a fourth part of the whole ministerial tax in the parish he has joined. On the withdrawal of such, the remnant must either contribute an eighth, a sixth, or fourth more than they ever have done, or withdraw themselves and leave a *constantly increasing burden* on those who shall remain. We ask our fellow-citizens to weigh well this consequence of the amendment, before they, in any manner, encourage it. If it shall come before the *people* to decide this question, we wish every man in reduced, or in middling circumstances in life, to detemine whether he shall give his voice for a measure which will be liable through the selfishness and worldliness of many who abound in this world's goods, to throw more heavily on themselves the burden of supporting institutions, which as a moral means of the protection of life and property are of the first importance to all, If you intend to do anything for the support of public worship—if you believe it is worth the support af this community, you are not one who will hasten that change which will be liable, and in some instances likely to withdraw from your pasish the money of some of the ablest men in it, and thus expose it finally to be broken up, and you to be left without the privileges and ordinances of the gospel.

A. B. M.

[For the Christian Register.]

THE FOUR GOSPELS.

MR EDITOR.—In reading the four gospels, we should bear in mind that they are distinct and independent histories of the life and sufferings, the doctrines and instructions of Jesus Christ. Two of them were written by apostles and eye-witnesses. The other two were written by early converts, one of whom was the frequent companion of Peter, the other of Paul. It is very fortunate that all these have been preserved, for they serve mutually to illustrate each other. When any thing is found to be obscure in one of these histories, it is easy to turn to the corresponding passage in some of the others where the difficulties may be cleared up. As we should expect in such a case, we find that some events are mentioned by each of the Evangelists, which were omitted by the rest, and some of those which are mentioned by all, are related with much more minuteness by some one than by the rest. Sometimes we find some incidental circumstance mentioned by one, which, being omitted by another, had rendered his narrative difficult to understand. In short, we find just such an agreement among the gospels, as we should expect to find in the accounts given by men, situated as the Evangelists were, of such an extraordinary personage as Jesus Christ. Such differences are also found between them as show that no one of them was copied from the other, and also that they could not have been fabricated by a mutual understanding among the writers.

Thus several important advantages are derived to us from having four independent lives of Christ instead of one. As he who reads several of the valuable biographies of Washington which have been published, gets a better idea of the character of that great man, than he who reads but one, so a more perfect idea of the character of the Saviour and of his religion can be gained from the perusal and comparison of all the gospels than could be drawn from either of them by itself. A second advantage is that we can feel a firmer and more unshaken faith in the truth of the gospel. If we had but one gospel, we could not feel absolutely certain that it was not a fabrication. But there would be more difficulties attending the belief that four gospels, having at the same time, such marks of resemblance and of difference as these have, could be fabricated without any foundation in truth, than to believe that they are as they profess to be, true histories, and that the religion is from God. Another advantage to which I have alluded is that they serve mutually to explain and illustrate each other and to clear up the difficulties which occur in each.

By keeping in mind these suggestions, we shall be better prepared for reading the gospels both with pleasure and profit.

A.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 6, 1832.

SUPREME JUDICIAL COURT.

The high estimation in which our Courts are held, and the general confidence in the correctness and justice of their decisions, which is indicated by the readiness with which contending parties acquiesce in these decisions, is one of the most agreeable features of our present form of civil government and speaks much, not only for the mass of the people, as an intelligent and orderly community, but also for the wisdom of those who have gone before us, in commanding for this department of government the services of our most eminent men by proposing to them an adequate compensation for the great and difficult labors connected with their office.

The great industry and research which have been necessary to qualify them for their duties, as well as the arduousness of their labors in the discharge of those duties, can be fully estimated by but few of our citizens. We have been gratified by the perusal of the following just remarks in relation to our Supreme Court, from the Northampton Courier.

The Law Term of the Supreme Court was held in this town last week; the Court was opened early on Monday morning and continued, unremittingly, its daily sessions, until late Saturday evening. According to our conceptions of its business transactions, if any class of men perform more fatiguing labor, more harrassing toil, more exhausting application and more untiring industry and positive hard work, than the Judges of this Court, they would most honestly earn their salaries and deserve much commendation to boot. It is a great mistake—and many intelligent men fall into it—to suppose that there is no severe labor, no hard toil in society, but what the limbs of the body and the muscles of the human frame exert. To push the intellect up to the close performance and deep exertion of its functions—to bind down the mind to strong effort and place it under vigorous practical discipline—to bring all its energies into intense action and concentrate all its strength and vigor upon one gigantic struggle for intellectual supremacy or mental elevation, often produces an absorption of strength, an exhaustion of body, a weariness of mind, a lassitude of feeling and a diminution of personal energy, which no physical efforts can ever produce and no toil of the hands or labors of the body can ever conceive of or experience. Mental exertion often not only wears out the body and diminishes its strength and capacities for usefulness and active existence, but it exhausts the springs of healthfulness and invalidates the pleasures of intellect and useful life. No man ever became a Lunatic from hard physical exertions; but the undue efforts of the mind, and the laborious discipline imposed upon it, has often annihilated reason and shut out the light from many a brilliant and beautifully cultivated intellect.

NEW HAVEN THEOLOGY.

Our readers are generally aware of the differences of opinion on some important points of theology, that have for some time existed among the professors of our Orthodox theological seminaries, and other eminent Orthodox clergymen. Very earnest discussions of the disputed questions are carried on in the Orthodox periodicals. In reference to them the Boston Recorder says:—

The controversy seems to be waxing warm; and its immediate tendency doubtless is, to create distrust, and jealousy, and disunion, in the evangelical community; to turn away the attention of those who are set for the defence of the gospel, from the common enemy.

On our first page will be found some extracts from the Christian Spectator, from which our readers will learn the extravagance of some of the doctrines contended for, as well as the ability with which they are opposed.

CONDITION OF FEMALES IN INDIA.

There is nothing so well fitted to fix in the mind a deep conviction of the value and excellence of Christianity, as a comparison of the condition of woman, in Christendom on the one hand, with that in idolatrous countries on the other. Under the influence of Christianity woman has been elevated to her true and rightful condition and rank. The extent of the degradation of females in idolatrous countries is probably but very imperfectly understood, and can never, perhaps, be fully estimated, without dwelling among them. Something however, of their privations and sufferings, may be learnt from the following extracts from the Tenth Annual Report of the "Calcutta Baptist Female School Society," for which we are indebted to the Christian Watchman.

"To form correct ideas of the deplorable circumstances of Hindoo females, it is necessary to consider them from their entrance on the stage of being. Stripped, as they are, of almost every amiable and valuable quality, it will easily be conceived, that they hold but a very low place in the esteem of the other, or even of their own sex.

"It is no exaggeration to say, that they enter the world, for the most part, under the frowns of them who gave them birth; Hindoo women, as well as their husbands, wish for, hope for, make vows, and pray to be blessed with sons, and receive the gift of a daughter with disappointment, and too frequently with murmurs.

"A reception of this nature augurs but little for their future treatment and happiness: it serves to explain, however, in some measure, how it is, that a whole tribe have consented, and continue so long to consign to death, every infant daughter; and why numbers of others hastened, without remorse, to deliver to the grasp of the fierce tiger, and rapacious alligator, their own innocent female offspring. Thus, alas! through want of education, mothers may, indeed, 'monsters prove.'

"From the age of eight years, and not unfrequently at an earlier period, Hindoo girls are disposed of in marriage. In this important affair they have no choice; and if they had, it could, at this infant period, avail them nothing. Deeply as marriage must affect their condition for life, their happiness is not, in one instance in a hundred, at all considered. Honour and money are the objects chiefly sought in the marriage of daughters, and frequently, among the lower classes especially, relief only from the burden of supporting them.

"After marriage, their condition undergoes little change for the better. Hindoo women are rather the servants than the companions of their husbands.—Their employments are altogether of a menial character. In various ways they are made to feel their inferiority in the most marked manner. Custom compels them to hold their husband's name sacred, and no consideration will induce them to mention it. At meals they are not permitted to eat with their husbands; their duty being to stand as servants behind their lords, and wait upon them. After the men have regaled themselves, the women partake of what remains. That rational intercourse also, in which in Christian countries, the husband becomes the counselling, comforting, cheering, and endearing friend of his wife is unknown among the Hindoos; and the man who should discover any decided preference for the society of his wife, would assuredly expose himself to ridicule. Equally destitute are they, for the most part, of respect from their children, and control over them; youth, and the want of knowledge, incapacitate them for the instruction of their offspring, while universal practice teaches them, that this forms no part of their domestic duties; consequently, their children soon cease to regard and obey them, and in many instances go so far as to treat them with abuse and violence.

"Polygamy, also, is a fruitful source of misery to Hindoo females. Among Brahmins, particularly the Kooleen, it is customary to marry several wives, sometimes as many as eight or ten. In such cases, the greater part of the females thus married, never leave the parental roof; the only object in giving them in marriage, being to advance the honour of their family. In this way numbers are deprived, for life, of that protection, nourishment, affection, and other blessings which the institution of the conjugal union was designed to impart. It is by no means uncommon, however, to find two or more wives, of one husband, residing together under the same roof. Such unhappy beings, with few exceptions, spend their ill-fated lives in mutual jealousy, hatred, the most bitter contentions, and in suffering a thousand other evils consequent on polygamy.

"On the death of their husbands, widows are not allowed to enter the marriage state again. The law, on this subject, is peculiarly cruel and oppressive, as it includes even those who have only been betrothed. Until the last year, when the enlightened and Christian policy of Lord William Bentinck put an end to the murderous rite of the *Suttee*, many were compelled to follow their departed husbands through the flames; but although this diabolical practice no longer exists in this part of the empire, it is evident that the condition of Hindoo widows is yet pitiable and distressing in the extreme, and that many must inevitably be driven, by this unnatural and unjust law, into the paths of vice and ruin.

"As to the morals of Hindoo females, little can be expected in their favour. Prone as the human mind is to go astray, when blest with all possible advantages, how much more so must it be when its moral cultivation is entirely neglected?—nay more, when it sees nothing, hears nothing, is conversant with nothing, but principles and conduct springing from the most abominable system of idolatry the world ever witnessed? It cannot be supposed, that the general character of the female population of India, surpasses in excellence that of the men, which, alas! is sunk deep, indeed, in the depths of iniquity. But on this painful subject it would be improper to enlarge; suffice it to say, that the prison-like appearance of Hindoo houses, and the restraints put upon the liberty of native females, proclaim but too loudly the opinion entertained of their general character."

Great efforts are now making, and something has already been effected by the philanthropists of the age, towards the melioration of the condition of females in India. Among these philanthropists the Rajah Rammohun Roy may be named as standing pre-eminent. For a number of years past, by his writings and influence he has endeavored to show that the present customs of India, in regard to females are a gross perversion of their ancient laws respecting them, as laid down in their sacred books. The encroachments on the ancient rights of females, and particularly in regard to the descent of property, are to be attributed principally to the selfishness, cupidity and cruelty of the Brahmins; as is also the horrible practice of the immolation of widows on the funeral pile of their husbands. This practice, as is probably known to our readers, has been recently abolished by the authority of Lord Bentinck, the present Governor General of India. Strong efforts have been made, however, by the Brahmins and others to induce the British Parliament to reverse the decisions of the Governor General. It is too foul an impeachment of the honor of the British nation, to suppose for a moment, that these efforts can succeed. In addition to the pleadings of our common humanity and the influence of Christian principle, those who would reverse the decision have another powerful opponent in the Rajah Rammohun Roy, one important purpose of whose visit to England we understand to have been, the vindication and restoration of the ancient rights of females, and especially to give the whole weight of his influence to the scale of humanity, in regard to the question of the abolition of Suttees.

RELIGIOUS AND LITERARY INTELLIGENCE.

SOME ACCOUNT OF THE PEOPLE CALLED "CHRISTIANS."

The following account of the Christian Denomination, appeared as a communication in the last number of the Brooklyn Christian Monitor.

The proposals of the 'Monitor' seem to say, "Thou art permitted to speak for thyself." I would therefore avail myself of this medium to lay before your readers a short sketch of the people who call themselves 'Christians.' Their views of Christianity are not so well known as they could wish. Through want of candid frankness or a lack of proper information, in many who have spoken and written to the public concerning this people, a very unpleasant impression has been made upon the minds of some; but this they must bear, in common with all who have taken an advanced step towards the restoration of primitive Christianity.

The different denominations since the Protestant era have, no doubt, according to the circumstances under which they labored, contributed to the emancipation of Christianity from the enormous mass of corrupt and erroneous tenets, which the negligence or ignorance of some, and the artifice or avarice and ambition of others, had accumulated during a period of one thousand years, under an implicit obedience to the arrogant pretensions of the Church of Rome. But the Church has travailed in pain to be delivered from these corruptions, for each sect fixed its bounds, *a creed*, beyond which none might pass unmolested. Though the Christian philosopher finds much to regret, he will find much to admire in the slow but steady progress of truth, righteousness, and liberty, until he is overwhelmed in the flood of glory that bursts upon the Redeemer's kingdom, when the rights of man, like the seven thunders, uttered and defended by the unyielding friends of civil and religious liberty, who had met in North America like rays of light in a focus, and burnt asunder the chords that united Church and State, and left the gospel free to bear its own testimony, and rise by its own excellency. Then the clouds of bigotry grew thin and broken, and 'the sun of righteousness shone forth with healing in his wings,' and they that feared or reverenced that name which is above every name, went forth from sectarian names and men's inventions, and grew up as calves of the stall. Then we could speak comfortably to Zion and say thy warfare is accomplished, the steps of thy return will no longer be marked with blood.

Reader, think of the era of our republic, and the vast preparations of an over-ruling Providence in the events antecedent and subsequent, and say whether it might not have been expected that the Church of God would pitch her tents on new ground.

It was soon after this eventful period, that the Christian denomination made its appearance, and it is I believe the only permanent denomination that has had its birth in the New World. In the history of this society, some things have been considered worthy of remark. This people made their appearance nearly at the same time in three extreme divisions of the United States, in the Southern, Western and Northern States; and were unknown to each other for sometime. They originated in three of the most numerous and active denominations in this country, the Episcopal Methodists in the South, the Presbyterians in the West, and the Calvinist Baptists in the North. With all the differences that are known to exist among these, and with all the prejudices of education they adopted the principle that the scriptures are an all-sufficient rule of faith and practice, and that they had an equal right with the men of any age or country to judge of their meaning, and apply them in practice. The ministers and churches in these different sections of the country, by laying aside their platforms and creeds as worse than useless, and going to the Bible alone to learn their religion, were found when they published their views to harmonize in name, in doctrine, in ordinances, and in church government. I cannot better express the manner in which the ministers of this society urged the impropriety of human creeds, and the sufficiency of the scriptures, than by quoting the language and statement of the learned John Lawrence Mosheim, in the introduction to his 'Church History.'

"As long as they [the sacred writings,] were the only rule of faith, religion preserved its native purity, and in proportion as their decisions were either neglected or postponed to the inventions of men, it degenerated from its primitive and divine simplicity."

The first preachers of this society were bent upon cultivating a sentiment like that expressed in the noble prayer of the pious John Wesley found in the preface to his 'Notes upon the New Testament.' "Would to God that all the party names and unscriptural phrases and forms, which have divided the Christian world were forgot. And that we might all agree to set down together as humble loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life into our own." The ministers of this reform set forth the scripture of the Old and New Testament as a most solid and precious system of divine truth; which they whose appetite is not vitiated by the doctrines of men, prefer to all writings of men, however wise, or learned, or holy. But creeds and doctrines that cannot be expressed in scripture language, were treated by them as unworthy of any respect; for said they if creeds and confessions contain what is plainly expressed in the Bible, they are useless, for we may as well take it first-handed in the Bible, as second-handed in the creed. And if they contain what is not in scripture they should be rejected as an innovation. They adopted this rule.—A scripture doctrine may be expressed in scriptural language, but a doctrine that cannot be expressed in scripture language may be called in question.

First Bible printed in America. A correspondent of a Philadelphia paper says,—"The first Eglish Bible ever printed in the America, was published by Atkin, at Philadelphia, 1781, a time when the supply from England was interrupted by the war. It was recommended to the people by an act of the American Congress, signed by their Secretary, Charles Thompson. A copy of this Bible was used by a gentleman, who stated the fact to me, and was worn out in the service of his family; he cherished the most lively regard for this Bible of his childhood, and has purchased and preserves a copy.

NEW MARINERS' CHURCH.

Our readers are most of them familiar with the late efforts of our commercial community in behalf of seamen, and particularly for the encouragement of the Rev. Mr Taylor, in his arduous and very successful labors among this interesting and meritorious but much neglected class of our citizens. We have pleasure in being able to state that arrangements have been made for the erection of a new and a much larger and commodious place of worship, for the seamen who usually attend Mr Taylor's services. It is to be situated in North Square. The corner stone was laid on Wednesday last. As our engagements deprived us of the pleasure of attending the ceremony, we are happy to avail ourselves of the following account by the Editor of the Christian Watchman.

The corner-stone of the new Meeting-House erecting for the public worship of our seafaring brethren, under the direction of the Boston Port Society, was laid on Wednesday morning, with public religious exercises, in North Square. The services commenced by the singing of a hymn, in which the voices of females were united, and in the performance of which there was real music. A Rev. gentleman then read select portions of Scripture, viz. 2d Chron. part of the 6th chapter,—parts of Psalm 68,—and from the 4th chapter of Matthew, beginning at the 12th verse. Rev. E. T. Taylor, the gentleman who for 4 years has preached in the Methodist chapel at the North part of the city, to our seafaring brethren, then prayed on the occasion, asking the special blessing of Almighty God on the object of the house of worship, the corner-stone of which they had assembled to lay. He solicited a blessing also on the mariners, whom he designated as the tribe of Zebulun, whom Jacob in his blessing said should "dwell at the haven of the sea, and be for a haven of ships." Whilst Reuben, and Judah, and Dan, and Naphtali, &c. had severally been favoured with the comforts of home, the tribe of Zebulun had roamed abroad from sea to sea, and from one shore to another, being almost separated from society, and whose souls no man cared for. He thanked the Lord that in this day, Bethels on shipboard and on shore are prepared for the sailors, where they may meet in their own way, and worship in their own manner, and without restraint. He craved a special blessing on the kind friends, whose hearts the Lord had opened to give their silver and their gold for the erection of this house, and on the Society and Board of Managers who were superintending its building. He prayed that the workmen who should lay the brick and the stone, the carpenters, &c. who should assist, might be greatly blest and mercifully defended from every danger, and especially that no profaneness should dishonour the work in its progress, &c.

Having concluded the prayer, Mr. Taylor said he should proceed to the work of laying the corner-stone. And when, said he, it shall be pronounced that it is laid, those who assist in the performance of the Music, are requested to be ready to sing the noble Psalm of Watts,

"Before Jehovah's awful throne," &c.

to the tune of Old Hundred, in which the spectators united with sentiment and feeling.

Mr. Taylor then presented the draft of a ship in different states of progress, which he said represented the four years since they had been labouring to get their ship to sea, their Bethel meeting, in fair progress. The first year, 1829, was occupied in preparing the dock, in laying their keel, fitting the materials, &c.—the second and third years, very little was done, for there was no water in their dock to float the ship—the fourth year, the water rose with rapidity and in plenteousness, and the vessel is now rigging, and in the expectation of a fair wind, will soon put to sea, in good trim, and with a healthy crew. We do not give Mr. Taylor's exact language, so much as his style of address. He spoke with gratitude of the generosity of several Insurance Companies, we think the number was nine, who had contributed to aid the cause of the Bethel Meeting, and expressed the hope that the good success of the cause would show that their confidence was not misplaced.

When Mr. Taylor had finished, the Rev. Mr. Pierpont rose and addressed the assembly. He said he had consented to speak at the special solicitation of his worthy friend, Mr. Taylor, not because he expected to interest the audience; for no man could expect to attract much attention, who should attempt to speak after his eloquent friend. He rose to congratulate the meeting on the noble object of the house to be erected,—a house founded on truly catholic principles. It was under the guidance of no narrow feeling,—it was devoted to the exclusive designs of no party,—it was to be directed by no sect;—except it be that truly anti-sectarian sect, whose religion consists in *being* good,—and in *doing* good.—Mr. Pierpont expatiated largely on the grand objects in view, in furnishing a place of worship for seamen,—for their widows and children, their brothers and sisters, &c. He addressed the hardy sons of ocean around him, the honest tars, some of whom were speedily to plough the mighty deep.—Will you not, said he, when on ship-board, far from friends and home, recollect this Bethel, this temple where you worshipped? Will you not remember the God of the sea and the dry land, to whom you here made your supplications?—And will you not also remember your kind-hearted preacher, whose life is devoted to your service and the service of your families?—On treading the first land near this Bethel, you will with hasty step reach the portals of this house, where will be spoken the counsels of heavenly wisdom, the words of everlasting life.

The services of the occasion were concluded by the singing, with melody and feeling, of Bishop Heber's beautiful Missionary Hymn,

"From Greenland's icy mountains," &c.

Plymouth County Bible Society. At the recent annual meeting of the Plymouth County Bible Society, Hon. Judge Mitchell, of East Bridgewater, was chosen President, and Rev. Mr Brooks, of Hingham, Secretary.

Foreign Periodical Literature. Messrs. Gray & Bowen propose to publish a Select Journal of Foreign Periodical Literature, designed to give the most valuable articles, and the most important information contained in the foreign periodicals, at the price of $5 per year. The publication is expected to commence on the 1st of January next, under the editorial charge of Messrs. Andrews Norton and Charles Folsom of Cambridge.

Installation. On Wednesday afternoon, 26th ult. Rev. Hubbard Winslow, was installed over the Bowdoin-Street Church and Congregation vacated in the pastoral office by the resignation of Rev. Dr Beecher. The Sermon by Dr Beecher was founded on Luke xii. 42—46; in which the duties of a minister of the gospel, called, "a faithful and wise steward," are figuratively presented, the church the household, and Christ the Lord thereof,

Ohio Episcopal Convention. The Ohio State Journal gives the following account of late Episcopal proceedings in Ohio.

The annual Convention of the Protestant Episcopal Church of the Diocese of Ohio, met at Gambier on Wednesday the 5th inst. 13 Clergymen and 39 Lay Delgates, representing 25 parishes, being in attendance. The most important business transacted by this body, was the re-election of the Rev. C. P. M'Ilvane to the Episcopate—a measure deemed necessary in order to bring the subject of Bishop Chase's resignation directly before the General Convention, which meets in the city of New York on the third Wednesday of October next.

The propriety of a new election, invoking, of course, the validity of the resignation of the Episcopal office by the late Diocesan, was fully and ably discussed, and finally carried by a decided majority—12 Clergymen and 26 Delegates, representing 19 parishes, voting in the affirmative, and 1 Clergyman and 13 Delegates, representing 6 parishes, in the negative. After this decision, no opposition was made to the election of Mr M'Ilvaine, who received every vote that was given, and it is hoped that his consecration will effectually remove every existing difficulty.

CAMPBELL'S REMARKS ON MORMONISM.

We published some weeks since, by request, the Boston Editor's preface to Mr Campbell's Review of the "Book of Mormon." In this preface was the following statement, in reference to those who have gone to join the Mormon settlement.

"Two individuals who have gone, are defenceless females. They had acquired by their hard industry $2,300, one of them having $800, the other $1,500, which they have given up to go into the general stock. One of these females was in a consumption, and her friends thought she would not live to reach her destined place."

We have been requested by a person who says that one of the females alluded to was a sister, to state that the amount of this sister's property was only $120, instead of $800, no part of which has been given into the Mormon treasury; and that though she has united with the church of God called Mormons, she has not gone with a view to join the Missouri settlement at present, but will reside with friends in Ohio, with the hope of benefitting her health, which was such when she left Beston that she was able to do a days' work at sewing. Though declining, she was not at that time so far reduced as to affect her mind, or to disqualify her to judge and act for herself.

As the differences in these two statements do not affect the principle involved in the first, they should undoubtedly be attributed to misinformation and not to error of intention.

DOMESTIC INTELLIGENCE.

CHOLERA.

Two cases of cholera have occurred and terminated fatally in this city, since the publication of our last paper. The following are the official reports.

In the Board of Commissioners of Health.
6 o'clock, P. M. October 1st, 1832.

This Board announce to the public that one case of Malignant Cholera has occurred, and terminated fatally in the city, within the last twenty-four hours.

Daniel Leary, aged 35, residing on Front street, died between eight and nine o'clock this morning. Case reported by Dr James Wood.

No other case has been reported to the Board, or is now known to exist in the city.

By order of the Board.
WM. HAYDEN, JR, *Sec'y*

In the Board of Commissioners of Health.
6 o'clock, P. M. October 4th, 1832.

This Board report that a case of Malignant Cholera has occurred, and terminated fatally, within the last twenty four hours.

Mary Ann Leary, aged 2 1-2 years, died at half past four o'clock this morning, at a house in Front Street, after a neglected diarrhœa of six weeks continuance; case reported by Dr J. B. S. Jackson.

No other case has been reported to this Board, or is now known to exist in the city.

By order of the Board.
WM. HAYDEN, JR, *Sec'y.*

In New York the cholera is subsiding. In Philadelphia, Baltimore and Washington, it has almost wholly disappeared.

In Richmond, Va. the cholera seems to be now prevailing with greater malignity than in any other place in our country.

Camden and Amboy Railroad. This road, as appears by the New York papers, is now opened from Bordentown to Hidestown, a distance of 17 miles. A Philadelphia paper of Monday was received at New York by way of this road, at a quarter past 4 on the day of publication. The facilities of communication between Philadelphia and New York will undoubtedly be greatly increased by the opening of this road.

Horticultural Society. The fourth anniversary of this Society was celebrated on the 4th instant. An able and interesting address was delivered before the Society by Dr T. W. Harris of Cambridge. The display of fruits at Concert Hall, much exceeded what was anticipated, from the past unfavorable summer.

Steam Carriage on Common Roads. A recent London paper assures us that this desideratum has at length, after numerous attempts, been supplied by an invention of Walter Hancock. The carriage travels at the rate of 8 miles an hour, contains 16 passengers, and is safe and easy in its motion. The invention is an important one, and may lead to a very important revolution in the domestic economy of nations.

Girard's Trust. The Authorities of Phelidelphia are proceeding to exercise the power granted them by Girard's Will, and confirmed by an act of the legislature. The College for 300 orphans is to be established, and Boards of Directors and Auditors are to be appointed.—There are to be nine Directors, three of whom are to manage the personal property, three the real estate, and three are to organize and superintend the College. Upwards of 100 persons have been nominated for Directors and Auditors and, from these, according to law, the appointment must be made.

FOREIGN INTELLIGENCE.

FROM EUROPE.

England. London news to August 17th, has been received at New York. On the 16th the two Houses of Parliament were prorogued by the King in person. In his speech on this occasion he made the following reference to the late law for reforming the representation of the people.

In recommending this subject to your serious consideration, it was my object, by removing the causes of just complaint, to restore general confidence to the Legislature, and to give additional security to the settled institutions of the state. This object, I trust, will pe found to have peen accomplished.

When the speech was closed, the Lord Chancellor, by his Majesty's command, said,—"It is his Majesty's royal will and pleasure that this Parliament be prorogued to Tuesday, the 16th day of October, to be then and there holden; and this Parliament is accordingly prorogued to Tuesday the 16th day of October."

The cholera is still raging in many parts of Great Britain.

France. The latest French dates are to August 19. Nothing of importance has transpired since the previous dates.

Portugal. The latest news from the seat of war in Portugal is to August 19th. Oporto was so well fortified as to be considered impregnable. Don Pedro was in high spirits. His army is said to consist of 16,000 men and Don Miguel's of 25,000. Continual changes are taking place by desertions to Don Pedro, who it is believed would soon find himself strong enough to march towards Lisbon.

Belgium and Holland. No final adjustment has yet been made of the existing difficulties between these governments.

King and Queen of Belgium. The Paris correspondent of the London Morning Chronicle, thus speaks of the marriage of the King of Belgium:

The Princess is young—handsome—amiable—accomplished—interesting—and religious. Her character is that of a young woman who has recieved a virtuous and finished education—who has been brought up by a devoted and affectionate mother—who has had little taste for Courts and ceremonies—and who never personally aspired to a throne.—The Princess is a well behaved, and gentle womanly girl, of twenty years of age, with mild and unassuming maners, and who regrets with all her heart that her father ever accepted the throne of France. She resembles the daughters of your Whig Nobility. She has no taste for Protocols or conferences, but loves primroses and violets, drawing, music and reading. This is her eulogy. Women are not all destined to be Madame de Staels, or Madame Colands, or Madame Genlis—but for all the endearments and enjoyments of domestic life, the Princess Louisa of Orleans is admirably calculated; and I have never seen in the higher circles of life a young woman more worthy of happiness or more entitled to love and respect.

King Leopold is more than double her age. He is reserved, cold, honorable, well informed, courageous, gentlemanly, and sincerely attached to the new dynasty in France. He has known the Princess many years. When she was only sixteen, he avowed that her maners, appearance, and character, delighted him; and Prince Leopold of Saxe Coburg was always a favorite at the Palais Royal. In the affair of Greece, when residing in the Rue Richelieu, at the Hotel des Princes, he used to go daily to visit the then Duke of Orleans, at the Palais Royal—and his opinion was always invited by the German Prince as to the propriety of his accepting or rejecting the offer made him. The marriage is not then one purely of state policy or of state interest—but if the royal pair are not passionately devoted to each other, at least they entertain those sentiments of respect and esteem for each other which are essential even to royal happiness. Their characters are suited to each other. They are not enthusiastic or ardent, but they are contemplative and serious. Such marriages are often very happy ones, and no one desires with more sincerity then the author of this letter, that the young Princess, who has now left the bosom of a devoted and affectionate family, may find in Belgium, or wherever she is destined to roam or reside, the most pure love and unalloyed happiness.

Turkey. The news from Constantinople is to July 26th. Very unfavorable accounts had been received of the state of Hussein Pacha's army. It was believed that a confirmation of these statements would prove the impossibility of recovering Syria and subduing Egypt.

MARRIAGES.

In this city, Mr Daniel C. Packard, (of the firm of Packard & Mason,) to Miss Harriet Goodwin; Mr Charles Bolles to Miss Susan, daughter of, Francis Gardner, Esq.

On Wednesday evening, by Rev. Mr Frothingham, Mr Charles A. Parker to Miss Catharine S. daughter of Mr David Francis.

In Chelsea, Mr Jonathan Harrington, of this city, to Miss Lydia Stowers.

At South Boston, Mr Noah Brooks Kent to Miss Elizabeth E. daughter of J. Dunham, Esq.

In Dorchester, by Rev. Dr Harris, Mr John Bishop, of Boston, to Miss Corinna Haven.

In Easton, Mr Edward W. Dean to Miss Sarah Reed.

At Gilmanton, N. H. Mr Nathan Flint, of Charlestown, to Miss Dorothy S. Glidden.

DEATHS.

In this city, Mrs Abigail, widow of the late Col. Thomas Badger, aged 69; Mr Samuel Brintnall, 70; William Welch, Esq. 72; Miss Mary, daughter of the late Rev. Dr Mather Byles, 82; Susan Inches, daughter of Wm. G. Brazer, 5.

In Charlestown, Mrs Elizabeth S. wife of William Pope, Esq. of Spencer, aged 32.

In Hingham, widow Jael Whiting, aged 94 1 2.

In Scituate, Capt. Samuel Philips, aged 59.

In Mendon, widow Olive Daniels, aged 79.

In Grafton, Mr Timothy Fisher, aged 88.

In Seekonk, Mr Samuel Walker, aged 50.

In Portsmouth, Capt. Samuel Neal, aged 40.

In Chesterfield, Mr Levi Bibsee, aged 19.

In Bloomfield, Me. Capt. Silvanus Pitts, formerly of Nantucket, aged 58.

FRAGMENT SOCIETY.

The Annual Meeting of the Fragment Society will be held on *Monday*, Oct. 8th, at Mr T. A. DAVIS'S house, No. 11 Chestnut Street, at half past 3 o'clock P. M. Subscribers are requested to come prepared to pay their annual subscription.

H. WELCH, *Secretary.*

THIS day published by GRAY & BOWEN 141 Washington Street,
THE NORTH AMERICAN REVIEW,
NO. LXXVII.
CONTENTS.

Art. I. Irving's Alhambra.—The Alhambra; a Series of Tales and Sketches of the Moors and Spaniards. By the Author of the Sketch Book.

Art. II. History of the Italian Language and Dialects.—Saggi di Prose e Poesie de' piu celebri Scrittori d'ogni Secolo. VI. vol. 8vo. (Selected by L. Nardini and S. Buonaiuti.)

Art. III. Wheaton's History of the Northmen.—History of the Northmen, or Danes and Normans.

Art. IV. Journal of the Landers.—Journal of an Expedition to explore the Course and Termination of the Niger: with a Narrative of a Voyage down that River to its Termination. By Richard and John Lander.

Art. V. American Forest Trees.—Sylva Americana. By D. J. Browne.

Art. VI. Sir James Mackintosh.—A General View of the Progress of Ethical Philosophy, chiefly during the Seventeenth and Eighteenth Centuries. By the Right Honorable Sir James Mackintosh, LL. D., F. R. S., M. P.

Art. VII. Noyes's Translation of the Psalms.—New Translation of the Book of Psalms. With an Introduction. By George R. Noyes.

Art. VIII. Bank of the United States.—1. Report of the Majority of the Committee of the House of Representatives, appointed on the 14th March, 1832, to inspect the Books, and examine into the Proceedings of the Bank of the United States. 2. Report of the Minority of the Select Committee, appointed to examine the Books and Proceedings of the Bank of the United States. 3. Report of Mr Adams, of the Committee appointed to examine and report on the Books and Proceedings of the Bank of the United States. 4. Message from the President of the United States, returning to the Senate, with his Objections, a Bill to modify and continue an Act, entitled an Act to incorporate the Subscribers to the Bank of the United States. Oct. 1.

TRACT No. 64, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 64, of the first series of the American Unitarian Association, for October, entitled "Unitarians entitled to the Name of Christians. By Rev. JOSEPH HUTTON, LL. D. of England." pp. 24. Price 4 cents. GRAY & BOWEN.
Oct. 6.

BOYS AND GIRLS LIBRARY.

Just received and for sale by L. C. BOWLES, 362 Washington Street, "Lives of the Apostles and Early Martyrs of the Church." By the Author of 'The Trial of Skill,' being No. 1 of the Boys and Girls Library. —ALSO—
No. XLI of the *Family Library*, containing the "Life of Frederick the Great." Oct. 6.

IZAAK WALTON'S LIVES.

Just published by HILLIARD, GRAY & CO. No. 112 Washington Street, and BROWN, SHATTUCK & CO. Cambridge,

The *Library of the Old English Prose Writers*, edited by the Rev. ALEXANDER YOUNG. Vols. V. and VI. containing the Lives of Donne, Wotton, Hooker, Herbert and Sanderson. By IZAAK WALTON. With some account of the Author and his writings.

"There are no colors in the fairest sky
So fair as these. The feather whence the pen
Was shaped, that traced the lives of these good men,
Dropped from an angel's wing. With moistened eye
We read of faith and purest charity
In statesman, priest, and humble citizen.
O, could we copy their mild virtues, then
What joy to live, what blessedness to die!
Methinks their very names shine still and bright,
Apart—like glow-worms in the woods of spring,
Or lonely tapers shooting far a light
That guides and cheers—or seen, like stars on high
Satellites burning in a lucid ring
Around meek Walton's heavenly memory."
WADSWORTH.

——"Dr Johnson talked of IZAAK WALTON'S Lives, which was one of his favorite books."
BOSWELL.

On hand—a few copies of the preceding volumes of the Library.
Vol. I. Fuller's Holy State.
" II. Sir Philip Sidney's Defence of Poesy, Selden's Table Talk.
" III. Sir Thomas Brown's "Religion of a Physician" and "Urn-burial."
" IV. Owen Fellthan's Resolves. Oct. 6.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XVI. of the NEW ENGLAND MAGAZINE, for October, 1832.

CONTENTS.

ORIGNAL PAPERS. West Point. Female Education. The Schoolmaster—Chap. 5. The Fortunes of Mendokaycheenah. The Fair Eckbert. Sonnet—Art and Nature. Early American Artists and Mechanics, No. 2—Paul Revere. Horace in Boston. Europe, No. 2—France. Dialogue between a Coffin and a Diamond Ring, on the finger of a Corpse. Commencement. Selections from the Papers of an Idler—No. 4. Scintillations of Science. Lines Written at Sea.

MONTHLY RECORD. *Politics and Statistics.*—United States.

Literary Notices.—A System of Universal Geography, Popular and Scientific, &c. Illustrated by Engravings. By S. G. Goodrich.—History of the United States, &c. By Noah Webster, LL. D.—View of the Valley of the Mississippi; or the Emigrant's and Traveler's Guide to the West.—A Dictionary of Biography; comprising the most Eminent Characters of all Ages, Nations and Professions. By R. A. Davenport.—The History of Plymouth; by James Thacher, M. D.; A. A. S.—Dreams and Reveries of a Quiet Man. By one of the Editors of the New York Mirror.—Studies in Poetry and Prose; by A. B. Cleaveland, M. D.—The Missionary Gazeteer, Illustrated by Engravings. By B. B. Edwards.—The American Pharos, or Light House Guide. By Robert Mills, P. A. Engineer and Architect, Member of the Columbian Institute.—An Oration delivered before the citizens of New buryport, on the Fifty-sixth Anniversary of American Independence. By Caleb Cushing.

Universities and Colleges, and Literary Societies.
Obituary Notices
Our File. Oct. 1.

VALUABLE SCHOOL BOOKS.

For sale by L. C BOWLES, 362 Washington Street, (near Boylston Market) a complete assortment of the most approved *School* and *Music Books* in general use, viz.

American First Class Book,
National Reader,
Introduction to do.
National Spelling Book,
Smith's and Walsh's Arithmetics,
Colburn's Arithmetic and Sequel,
Worcester's Geography and Spelling Book,
Woodbridge's, Maltebrun's and Olney's Geogaphies,
Emerson's Arithmetics, Murray's Grammars,
Adams's Latin Grammar, Latin Reader,
Sullivan's Class Books, French Grammars,
Parley's Histories and Geographies,
Blake's Geography and Astronomy,
do. Chemistry and Natural Philosophy,
do. High School Reader,
Goodrich's and Hale's History of United States,
Whelpley's Compend, Popular Lessons,
Classical Speaker, Walker's Dictionary,
Webster's, Perry's and Cummings' Spelling Books,
Primary Spelling Books and Readers,
Handel and Haydn Collection of Music, last edition,
Bridgewater do. do.
Stoughton do. do.
National Church Harmony,
American Harp,
Juvenile Lyre and Psalmist, &c. &c.
—ALSO—
A general assortment of Miscellaneous Books, Stationary and Account Books, wholesale and retail.
☞ Orders from School Committees, Country Traders, and others, executed on the best terms.
Oct. 6.

NEW PRAYER BOOK.

Just published and for sale by L. C. BOWLES, 362 Washington Street, "*A Manual of Family Prayers*," prepared by the Worcester West Association.

Extract from the Preface.

"We would only address a few words to those who are heads of families, in regard to family prayer.

"If you make it your practice to pray in your family, morning and evening, it will have a tendency to introduce and preserve in it a great degree of order and harmony. It will bring all the members of it together at stated times, and under the most favorable circumstances for strengthening every social and kindred tie. The practice of daily uniting in such duties will assist them in cherishing the kindest feelings toward one another, and piety toward God. It will give *you* a deeper sense of your obligations to God, to your children, and to your household; and make you more circumspect and exemplary in your conduct. The more deeply you feel your accountableness to God for the manner in which you treat those committed to your care, the more likely you will be to be scrupulously faithful in the discharge of your trust." Oct. 6.

CASH STORE.
SPLENDID RUSSIA FURS.

Just received on consignment, Siberian and Spotted Ermine Robes.
10 Siberian Squirrel, No. 1,
30 do. do. No. 2,
50 Spotted Ermine,
For sale by ELIAB STONE BREWER,
No. 414 Washington Street,
Oct. 6. South End.

DAMAGED GOODS.

Just received 1 case Checked Cambrics,
1 " Striped do.
1 " Plain do.
2 " Dimity,
1 " Furniture Dimity.
The above are but little damaged and will be sold low, by ELIAB STONE BREWER,
No. 414 Washington Street,
Oct. 6. South End.

IN PRESS;

"*Visits to an Infant School.* 'Keep innocency and take heed to the thing that is right.'"
A few copies of the London Edition for sale by the subscriber. L. C. BOWLES,
Oct. 6. 362 Washington Street.

NEW COLLECTION OF SACRED MUSIC

Published by LINCOLN & EDMANDS, Boston.

National Church Harmony,

Containing tunes calculated for the commencement, middle and close of public worship, Anthems and Select Pieces for Fasts, Thanksgivings, Christmas, Missionary Meetings, Ordinations, Dedications, Anniversaries of New Year, &c. To the work is prefixed plain rudiments of the science of Music. *Price, 10 dollars per dozen.*

The Editor observes in his preface;—"As the use of the Organ and Piano Forte is becoming common in houses of public worship, and in families, and as few have the opportunity to become so versed in the science of Music, as to be able to play the harmony, even of plain psalmody, from *figures*, it is deemed necessary to devise some method of placing it before the performer on the staff, in such a manner as to be plain and familiar; and this too without confusing the vocal parts. It is believed that the new plan here adopted, of introducing harmony on the Bass and Treble staff, in *small notes*, will meet with general approbation, and that this improvement alone is sufficient to ensure the book a grateful reception.

"The metrical tunes are so arranged, that on the pages will be found two of different character on such relative keys as will enable choirs to pass readily from one to the other when the sentiment of the words of the same hymn require music of different characters. This convenience must be very obvious.

"The book is divided into two parts, for the purpose of introducing occasional pieces, peculiarly calculated to interest singers in cultivating skill in execution, time, &c.

"It is believed that there is in this collection a larger proportion of music which has never before been published, than has been inserted in any other compilation of the kind now in use.

"The Editor is under great obligation to Messrs. Hansen, Heinrich, Zeuner, Webb, and Paddon, Professors of Music in Boston, for their contributions to these pages."

☞ The Publishers have determined that the perplexities and expenses to which the public are now subjected, by *alterations*, shall be avoided by the use of this collection. And they invite their friends, the members of choirs, and lovers of good music, who have an influence in aiding the introduction of a chaste standard Collection, to examine the improvements and merits of this work, which is daily receiving the approbation of the public. They believe the Editor has been very successful in the choice of approved tunes and select pieces by the most eminent masters; and that the new music from his scientific friends will place this Book among the best Collections of the present day, and give it a circulation as wide as its name imports.

The above work is for sale also by G. Hyde & Co. and S. Colman, Portland—Carleton Dole, Augusta—Arthur Tilton, Bangor—Benj. Folsom, Eastport—A. S. Beckwith, Providence—Dorr & Howland, Worcester—J. & J. W. Prentiss, Keene, N. H.—D. F. Robinson & Co. Hartford—D. Felt, and J. Leavitt, New York—Oliver Steel, Albany—Bennett & Bright, Utica—French & Perkins, Philadelphia—Joseph Jewett, Baltimore—Hubbard & Edmands, Cincinnati.
Oct. 6.

DIAPERS AND CRASH.

5 bales of Russia Diapers, 12s 9d per piece.
10 " " Crash, 6 1-4 cts. pr. yd.
2 " " Linen, an excellent article for wiping glasses. 12 1-2 cts, pr. yd.
Just received and for sale by ELIAB STONE BREWER, 414 Washington street, South End. Sept. 1.

MONTHLY REPOSITORY
AND
UNITARIAN CHRONICLE.

L. C. BOWLES, 362 Washington Street, has just received complete sets of the Monthly Repository and Unitarian Chronicle for the present year.

Subscription price of the Repository $5 per annum, payable in advance. Chronicle $1 per annum.
Oct. 6.

This day published by LILLY & WAIT,
THE EDINBURGH REVIEW,
NO CX.
CONTENTS.

Art. I. 1. The Rise and Progress of the English Commonwealth.—Anglo-Saxon Period; containing the Anglo-Saxon Policy, and the Institutions arising out of Laws and Usages which prevailed before the Conquest. By Francis Palgrave, F. R. S. and F. S. A. 2. The History of England; Anglo-Saxon Period. By Francis Palgrave, F. R. S. and F. S. A.

Art. II. 1. Corn-Law Rhyme. 2. Love; a Poem. By the Author of Corn-Law Rhymes. 3. The Village Patriarch; a Poem. By the Author of Corn-Law Rhymes.

Art. III. 1. Italian Republice; or, the Origin, Progress, and Fall of Italian Freedom. By J. C. L. Sismonde de Sismondi. 2. Des Esperances et des Besoins de l'Italie. Par J. C. L Sismonde de Sismondi. 3. Precis Politique sur les derniers Evenemens des Etats Romains.

Art. IV. Journal of an Expedition to Explore the Course and Termination of the Niger; with a Narrative of a Voyage down that River to its Termination. By Richard and John Lander.

Art. V. Remarks on the Commerce and Manufactures of Great Britain.

Art. VI. Spain in 1830. By Henry D. Inglis, Esq.

Art. VII. An Account of the Life, Lectures, and Writings of William Cullen, M. D Professor of the Practice of Physic in the University of Edinburgh. By John Thomson, M. D. Professor of Medicine and General Pathology in the University in Edinburgh.

Art. VIII. 1. Domestic Manners of the Americans. By Mrs Trollope. 2. Six months in America. By Godfrey T. Vigne, Esq. 3. Remarks on the Statistics and Political Institutions of the United States, with some Observations on the Ecclesiastical System of America, her Sources of Revenue, &c. By William Gore Ousley, Esq., Attache to his Majesty's Legation at Washington. 4 Esquisse Morale et Politique des Etats-Unis de l'Amerique du Nord. Par Achille Murat.

Art. IX. Observations on the Duties on Insurance.

Art. X. 1. La Divina Commedia di Dante Aligheri, con Comento Analitico di Gabriele Rossetti. 2. Sullo Spirito Antipapale dei Classici Antichi d'Italia. Disquisizioni di Gabriele Rossetti, Professore di Lingua e Letteratura Italiana nel Collegio del Re in Londra.

Art. XI. Souvenirs sur Mirabeau et sur les deux Premieres Assemblees Legislatives. Par Etienne Dumont, de Geneve; ouvrage posthume publie par M. J. L. Membre du Conseil Representatif du Canton de Geneve.

List of Publications.
Index. Sept. 29.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 9. Vol. V. Just published by MARSH, CAPEN & LYON, No. 133 Washington Street.

CONTENTS.

Original Miscellany. Sophenisba, or Love, the Conqueror conquered; The Hero of the Plagne; Fragments; Friendship's Tribute; Sentiment; The Little Lady; The Reformer; Reflections; American Institute of Instruction; Is it Fashionable.

Original Poetry. The Blind Mother; The Harvest Moon; David and Absalom.

Literary Notices. Legends of the West; Lessons in Reading and Grammar; Hill and Valley; The Cooks own Book; Progressive Exercises in English Composition; Family Lyceum; Ladies' Lyceums; Mothers Lyceums; Social Lyceums; Mowbray on Poultry; Female Education in South America; Female College in New Grenada; Female Schools, and Female Influence; Lady Editors; The Rose Bud; Heidenmaur; The Intellectual year; Coincidences; Breckinridge's Address.

Music. The Bells of St Petersburgh. Sept. 29.

SELECTED POETRY.

[From Blackwood"s Magazine.]

DEVOTIONAL MELODIES.

Return—once more return,
Oh Wanderer, to thy God,
A voice yet on thee calls,
A finger points the road:—
Why wilt thou, sinful, still
The profier'd boon disdain,
Did Jesus come to save,
Yet bleed—yet die in vain?

Return—trust not to youth,
To strength, health, wealth, renown;
Thine eyelids may be shut,
Ere even this day goes down;
Where'er thy steps are bent,
Death hovers by thy side,
Thou know'st not what an hour
May to thy fate betide!

Behold the mighty sun,—
He metes out every day;
Each new moon's circlet saith,
"A month hath passed away;"
Preach not unto thy heart
The seasons, as they roll,—
"Nearer and nearer draws
To judgment-seat thy soul!"

"Return!"—the promise saith,
"Hark! wayward wanderer, ho!
Thy sins, as scarlet red,
Shall white be made as snow!
Trust, in the Saviour, trust,—
Against Sin's torrent strive;
Thy faith shall make thee whole;
The soul that hears shall live!

"Before the Lord cast down
The burthen of thy sin,
The old man and his deeds,
And a new life begin;
So, walking in the light
By Revelation given,
Through darkness and through death,
Thy path shall lead to Heaven!"

[From the Connecticut Observer.]

BARZILLAI THE GILEADITE.

"Let me be buried by the grave of my father, and of my mother."—2 Sam. xix. 37."

Son of Jesse,—let me go:—
Why should princely honors stay me!
Where the streams of Gilead flow,
Where the light first met mine eye,
Thither would I turn and die;—
Where my parents' ashes lie,
King of Israel!—bid them lay me.

Bury me near my sire rever'd,—
Who the righteous path so firmly trod,
Who early taught my soul with awe
To heed the Prophets and the Law,—
And to my infant thought appear'd
Majestic as a God!—
Oh! when his sacred dust,
The cerements of the tomb shall burst,
Might I be worthy at his feet to rise
Up to yonder blissful skies,—
Where, angel ranks resplendent shine,—
Jehovah! Lord of Hosts!—the glory shall be thine.

Cold age upon my breast
Hath shed the frost of death,—
The wine-cup hath no zest,
The rose no fragrant breath;—
Music from my ear is fled,—
Yet a sweet sound doth linger there,—
The blessing that my mother shed
Upon my evening prayer.
Dim is my wasted eye
To all that beauty brings,—
The brow of grace the form of symmetry,
Are half-forgotten things;—
But one bright hue is vivid still,—
A mother's holy smile, that sooth'd my sharpest ill.

Memory,—with traitor-tread
Methinks, doth steal away
Treasure that the mind hath laid
Up for a wintry day.
Images of sacred power,
Cherish'd deep in passion's hour,
Faintly now thy bosom stir—
Good and evil like a dream
Half obscur'd and shadowy seem,—
Yet with a changeless love my soul remem'breth her.—
Yea,—it remem'breth her.—
Close by her blessed side, make ye my sepulchre.

THE EARLY DEAD.

He rests,—but not the rest of sleep,
Weighs down his sunken eyes,
The rigid slumber is too deep,
The calm too breathless lies;
Shrunk are the wandering veins that streak
The fixed and marble brow,
There is no life-flush on the cheek,—
Death! Death! I know thee now!

Pale King of Terrors! thou art here,
In all thy dark array;
But 't is the living weep and fear
Beneath thine iron sway:—
Bring flowers and crown the Early Dead,
Their hour of bondage past:
But wo to those who moan and dread,
And linger to the last.

Spring hath its music and its bloom,
And morn its glorious light;
But still a shadow from the tomb,
A sadness and a blight,—
Are ever on earth's loviest things:
The breath of change is there,
And death his dusky banner flings
O'er all that's loved and fair.

So let it be,—for ne'er on earth
Should man his home prepare;
The spirit feels its heavenly birth,
And spurns at mortal care.
E'en when young Worth and Genius die,
Let no vain tears be shed,
But bring bright wreaths of Victory
And crown the Early Dead.

MISCELLANEOUS.

JUVENILE PHILOSOPHY.

The following article is from the 'Family Lyceum,' a valuable paper, recently established in this city, by Mr Josiah Holbrook. We can heartily recommend it to the patronage of the public.

The simplicity, the sprightliness, the animation, the affection, the kindness, the activity, the ease and grace of motion, the symmetry and beauty of form, curiosity, the love of knowledge, the acute discrimination, and especially, the candor and freedom from deceit or dissimulation, in a child, render it scarcely a less interesting object to the philosopher than the mother. The beautiful plants and flowers which bedeck the gardens or the wayside; the rich fields of corn and wheat, which, under the cultivation of the farmer's hand, wave in the breeze; the lofty forest tree, which boldly faces the tempest, and endures the buffeting of a hundred winters; the myriads of insects, which swarm in the air; the innumerable fishes which sport in the sea; the numerous birds, which, with a thousand beautiful hues, and graceful motions, wave through the air; the powerful quadrupeds, which move through the field, or roam over the earth, either in kindness or rage; the beautiful crystal, which bespangles the mountain-top, or glitters in the sun-beam; the towering mountain, which breaks the clouds, and checks the tempests; the beautiful stream, which meanders through the plain and clothes it with a rich garment of green; the boundless ocean, which heaves its waves into mountains, and buffets the mountain's bold front; the moon, with its calm but cheering light; the sun, with all its glory, as it proclams the day, and enlightens, warms, and regulates other worlds; the stars, with the vast and innumerable systems which they animate and govern; nor system piled on system, through space where the imagination cannot reach; nor all the material but irrational objects of the vast creation of God, of themselves combined; present a subject so great, or so interesting to the Christian, the philanthropist, or the philosopher, as the little child, returning the smile, inviting the embrace, and reciprocating the affection of its mother.

Without an intellectual and moral universe, the whole creation beside could be little more than an august plaything, aiming at no object, communicating no happiness, producing no results, and answering no purpose. But the mind and heart of the little child takes hold on eternity; the mind is connected with the whole material creation; it can roam through all space; it can infuse itself into every other mind in a nation or a world.

In many points, and those of the highest importance in a moral creation, the child is evidently superior to the man. In simplicity, honesty, and curiosity, always; in sprightliness, love of knowledge, kindness, strength of affection, power of moral discrimination, generally. In the last, by the power, the niceness, and the accuracy of discrimination on moral subjects,—judging in a simple question of right and wrong,—children have infinitely the advantages of adults. They look at things, at actions, through a clear atmosphere, with their eyes unobstructed by beams or motes; while adults looks through an atmosphere of mist, of fog, of dust, their eyes too often wholly closed with prejudice, with passion, with deep rooted selfishness, with strong bias, with popular sentiment, with ambition, with lust, with all the unamiable, violent, and ungodly passions, which have provoked, strengthened, and enraged each other through a course of twenty, fifty, or eighty years.

Cases are not wanting, they are at all times thick before us and around us, of deformity of moral vision, and with it an obtuseness of intellect, which practices and justifies the most abominable deeds of ungodliness and iniquity. Look at the manufacturer or the seller of rum, and examine his moral perceptions, and compare them with those of the child four years old. See him, scattering poison, misery, and death among his neighbors, robbing his neighbor's wife of her bread, her peace, her husband, her children, her life,—a public murderer, and still professing to love his neighbor as himself.

By whom is the traffic in human flesh or human blood carried on? who builds and navigates the slave ship or the war ship; by whom, and for whom, are annually expended in our Christian nation, eight millions of dollars, to prepare to turn our nation, at some future time, into one great slaughter house,—to establish the profession, and to pursue the business of public and of human butchery? Whose breasts rage with war; whose consciences justify war; the unoffended, unoffending, and unadulterated child, or the half educated, and the wholly spoilt man?

Who cannot see, that, until the moral perceptions, and moral powers of children are better understood, more duly appreciated, more carefully preserved and cultivated, the world cannot be reformed, the fallen race of men cannot be restored, the millenium cannot arrive! Who must not believe that when the physical, the intellectual, the social, the moral, and the immortal powers of children, combine their influence and their efforts to cultivate the heart, to perceive more clearly, and to discriminate more exactly, the relations, and to feel more strongly the power of love to God and love to our neighbor, the world will be reclaimed, that man will be restored, that the millenium will arrive, that ignorance and vice, with their long thick train of miseries, will take their final departure from our earth!

[From the Presbyterian.]

FIDELITY IN LITTLE THINGS.

Great virtues are rare; the occasions for them are very rare; and when they do occur, we are prepared for them, we are excited by the grandeur of the sacrifice, we are supported either by the splendor of the deed, in the eyes of the world, or by the self complacency that we experience from the performance of an uncommon action. Little things are unforeseen; they return every moment; they come in contact with our pride, our indolence, our haughtiness, our readiness to take offence; they contradict our inclinations perpetually. We would much rather make certain great sacrifices to God, however violent and painful they might be, upon condition that we should be rewarded by liberty to follow our own desires and habits in the details of life. It is however only by fidelity in little things, that a true and constant love to God can be distinguished from a passing fervor of spirit.

All great things are only a great number of small things that have been carefully collected together. He who loses nothing will soon grow rich. Besides, let us remember, that Ged looks in our actions only for the motive. The world judges of us by appearance; God counts for nothing what is most dazzling to men. What he desires is a pure intention, true docility, and a sincere self renunciation. All this is exercised more frequently, and in a way that tries us more severely, on common than on great occasions. Sometimes we cling more tenaciously to a trifle, than to a great interest. It would give us more pain to relinquish an amusement than to bestow a great sum in charity. We are more easily led away by little things, because we believe them more innocent, and imagine that we are less attached to them; nevertheless when God deprives us of them, we soon discover from the pain of privation, how excessive and inexcusable was our attachment to them. The sincerity of our piety is also impeached by the neglect of minor duties. What probability is there, that we should not hesitate to make great sacrifices when we shrink from slight ones?

But what is more dangerous to the mind, is the habit it acquires of unfaithfulness.—True love to God thinks nothing small. All that can please or displease him is great. It does not produce constraint and weak scruples, but it places no limits to its fidelity; it acts with simplicity, and as it is not embarrassed with things that God has not commanded, it never hesitates a moment about what he does command, whether it be great or small.

Those persons who are naturally less exact ought to make an inviolable law with themselves about trifles. They are tempted to despise them; they have a habit of thinking them of no consequence; they are not aware of the insensible growth of the passions; they forget even their own most fatal experience. They trust to a delusive courage, though it has before failed them, for the support of their fidelity. "It is a trifle," they say, "it is nothing." True; but it is a nothing that will be every thing to you, a trifle that you prefer to the will of God, a trifle that will be your ruin. There is no real elevation of mind in a contempt of little things; it is, on the contrary, from too narrow views, that we consider those things of little importance, which have in fact such extensive consequences. The more apt we are to neglect small things, the more we ought to fear the effects of this negligence, be watchful over ourselves and place around us, if possible, some insurmountable barrier to this remissness. Do not let us be troubled at this constant attention to trifles, at first it will require courage to maintain it, but it is a penance that we have need of and that will at least bring us peace and serenity. God will gradually render this state pleasant and easy to us.

ANECDOTE OE WASHINGTON.

The life of Washington, published by the American Sunday School Union, contains considerable original matter, among which, is the following communicated by the late Judge Washington.

In the early part of the year 1782, I was sent by my father to Philadelphia for the purpose of prosecuting the study of law. It was my good fortune to meet General Washington there. Within a few days after my arrival, but not until he had placed me in the office of Mr Wilson, and secured for me the countenance and kind attention of some of his friends in that city he returned to the state of New York. Upon that occasion, or at a subsequent period, (I cannot now recollect which,) he requested me to make inquiries respecting a kind of cloth which he particularly described, and wished to purchase, and inform him by letter the price, and where it was to be procured. I readily promised an early compliance with this request, and intended, I doubt not, at the time, conscientiously to fulfil my engagement. I postponed doing so, however, from day to day, until the subject was forgotten altogether; or was too seldom thought of to leave more than a very slight impression upon my mind. About the time when the evacuation of New York, by the British troops, was to be commemorated in that city, the General wrote to me, giving me permission to be present on that occasion, and enclosing me money for my expenses. On my arrival in New York, I called at his lodgings, and was received by him with his former kindness. After some general conversation, he asked me if I had attended to his request respecting the cloth, and what had been the result of my inquiries? My feelings, at that moment, may be imagined; it is not in my power to describe them. I had no excuse to offer, and as soon as the power of speech was allowed me, I acknowledged my delinquency. Turning to me, with a mildness which I did not deserve, but with an impressiveness in his manner which I have never forgotten, he observed, "Remember, young man, never in future to make a promise, even of a trival kind, the nature and extent of which you have not duly considered; having made it, let nothing prevent a punctual performance of it, if it be within your power." He then dismissed me without an additional reproach or observation.

[From Bishop Watson's works.]

A PERSIAN FABLE IN ILLUSTRATION OF THE BEING OF A GOD.

I will conclude this head with a passage from Chardin's travels into Persia, as cited by Fabricius; it may be better remembered as an argument against atheism, than a more acute disquisition would be.

The Mahometans, says this author, have invented many fabulous accounts concerning the prophets and the patriarchs of the Old Testament; among the rest, they tell us, that Moses, having preached a long time to king Pharaoh, who was an atheist and a tyrant, on the existence of one eternal God, and on the creation of the world; and finding that he made no impression either upon Pharaoh or his courtiers, ordered a fine palace to be erected privately, at a considerable distance from a country residence of the king. It happened, that the king, as he was a hunting, saw this palace, and inquired by whom it had been built. None of his followers could give him any information; at length Moses came forward, and said to him, that the palace must certainly have built itself. The king fell a laughing at his absurdity, telling him that it was a pretty thing for a man who called himself a prophet, to say, that such a palace had built itself in the middle of a desert. Moses interrupted him with saying, "You think it a strange extravagance to affirm, that this palace built itself, the thing being impossible; and yet you believe that the world made itself. If this fine palace, which is but an atom in comparison, could not spring from itself in this desert, how much more impossible is it, that this world, so solid, so great, so admirable in all its parts, could be made by itself, and it should not, on the contrary, be the work of an architect wise and powerful." The king was convinced, and worshipped God as Moses had instructed him to do. There is much good sense in this fable, and its substance is thus expressed by Cicero: quod si mundum efficere potest concursus atomorum, cur porticum, cur templum, cur domum, cur urbem non potest?*

* "If a jumble of atoms could produce a world, why cannot a portico, a temple, a house, a city, be produced in the same way?"

[From the New York Messinger.]

THE EARLY GRAVE.

There is a fresh and touching plea in favor of immortality derived from the early grave. Childhood and innocence have as often decended to the tomb as age and crime. The tender plant springs up and receives its first nutrition not without infinite care and pain and solicitude. The powers of the body begin to develope, and the mind, that deathless principle which hides itself within a tabernacle of clay from the sight of mankind, plumes its wings and gathers its energies for a noble flight of observation through the stupendous universe of God's works—through material worlds of wonder and thro' no less wonderful realms of mental and moral operation,—and, just on the outset of enterprise for which every soul thirsts as for cool waters amidst burning sands, an early grave opens beneath the uplifted foot, and the aspirant becoms a prisoner in the dust he would have spurned in his eagle elevation.

What but an immortality can atone for this apparent waste of being? What but an eternity can replace these broken flowers of love and opening confidence. The aged die after a course of energetic and sometimes successful action. They have indented the plain over which the race of life has been run so that succeeding generations see their track and learn, to some extent, the reasons why and wherefore these aged men once lived and moved; but no such reasons can be derived from a premature death. The argument, then, runs like this;—Here lies what once was a blooming youth—the budding flower of existence. The frost of death came and a change passed over the ruddy cheek and sparkling eye. The mysterious union of the invisible fabric of clay was sundered, and dust returned to dust and the spirit to God who gave it. Seek ye to know further?—The great day of restitution will show you that mind cannot slumber—cannot retrograde.

You will see in that day that death can no more quench the being than the idle vapor can put out the sun in the firmanent.

NEW BOOKS IN PRESS.

L. C. BOWLES, No 362 Washington Street, has in press, and will shortly publish, "Brooke and Brooke Farm;" "Demerara;" "Ella of Garveloch;" "Wea, and Woe, in Garveloch;" Tales by Harriet Martineau, being Nos. 3, 4, 5, and 6, of 'Illustrations of Political Economy.

Also, "Stories about Boston," by ROBIN CARYER, with numerous engravings on wood. This work is to be published in a neat style, and ornamented with engravings illustrative of public events, buildings and monuments of the city. It is intended for children, and is well adapted for the use of Schools. It contains an historical account of the city, from its settlement to the present year, with interesting anecdotes of public men, revolutionary tales, and a full geographical sketch. Sept. 1.

CHEERING VIEWS OF MAN AND PROVIDENCE.

Just published and for sale by L. C. BOWLES, 362 Washington street, "Cheering Views of Man and Providence, drawn from a consideration of the Origin, Uses, and Remedies of Evil." By WARREN BURTON. Sept. 1.

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In pursuance of a vote of the Trustees of the above Institution, notice is hereby given, that the Hospital No. 718 Washington Street, will be opened for the admission of patients on Thursday the 20th inst.

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